

the upholder (of the rite) both human
and divine
(riches).

43. ^The priests) smear and grease
and anoint²
(the *Soma* with milk); (the gods) taste
the invigor-
ating (juice); they smear it o'er with
sweet (milk).
Purifying it with gold, they plunge it
into those
(waters) tike sprinkler, the beholder,
falling into
the seething torrent.³

44. Sing (ye priests) to the intelligent
Pavamdna;
like a mighty shower he sends forth
food; like a
snake he glides out of his old skin,
sporting like
a horse he hastens forth, the showerer,
green-tinted.

45. (*Soma*) going foremost, radiant,
sanctified by
water, placed in the firmament as the
measurer of
days⁴ is glorified; green-tinted,
shedding water, of
goodly aspect, the source of moisture,
borne in a
chariot of light he flows giving wealth,
friendly to
the house.

¹ Verses 43-45 occur Sama Yeda II. 7. 3. 21 ;
verse 43
also *ibid.* I. 6. 2. 2. 11.

² The words *anjate*, *vyanjate*, and *zamaujate*,
mean the same
thing; the repetition of the same word is
avoided because
it is considered more complimentary to use
different words
(*stistyarthatidd apunaruktih*).

³ *Sindhora uchchhwadse* means literally "in the

breathing of
the lurer." Ludwig translates, " An des stromes
auf brausen."

Sayana explains it, " going to an elevated place,
the receptacle
oi the juice" *{ratayadhdrabhiita uchchhriff fast
gaeJiMiantam).*

⁴ Because, says Sayana, the rule as to the
length of day
depends on the increase and decrease of the
moon's digits,
Soma being here regarded as the moon.